

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, September 28. 1708.

Review. **M**Y dear Friend, my mad Man, I want your Advice very much.

Mad Man. What is it about, pray? You are like to be but in a poor Case, if you want a mad Man's Advice.

Rev. Really, the Subject is melancholly, and the Auditory very discouraging.

M. What, you are not a-going to propose Prayers and Fastings again, I hope, are you?

Rev. Indeed I am.

M. I would advise you to let it alone.

Rev. Why so?

M. For two Reasons. 1. If you do it seriously, they'll say, you are a damn'd canting Fellow, that 'tis none of your Business to put them in mind of those Things which the Goverment knows the Sea-

sons for, and the Clergy are the People to talk of it. 2. If you will have it done, let me do it, for they can but say I am mad, and that you know is true enough.—But if they say you are mad, it would be a Reflection—besides there is something maddish in the very Proposal it self.

Rev. How do you make that out? — Is it a mad Thing to pray, and fast, and humble our selves before our Maker?

M. No, no — But speaking after the Manner of mad Men, you have mock'd GOD and Man too so often with your pretended Fastings and Humiliations without Reformation, that did GOD deal with Man in his Way, were he not GOD and not Man, it would be a mad Thing to expect any thing but Destruction from him.

Rev. Well,

Rev. Well, I am not for giving over praying for two all that, and I'll tell you particular Occasions for it, that have mov'd me, however it may affront the Age to talk to them again about this ungrateful Subject.

M. Pray, let's hear your Reasons, I hope they are very good, or they will not do in this Case.

Rev. I think them good; if any Body does not, they are welcome to add more to them, as many as they please; my Reasons are two.

1. Our Enemies are praying heartily against us abroad.
2. G O D is visibly and terribly threatening us at home.

M. And will they not call this Canting and Hypocrisie now? I tell you, they'll all say you are mad, you had better let me talk to them—and I shall desire them no more to ask the Hypocrite, but to turn down-right mad Men, and never pray at all.

Rev. Well, *You* your way, and *I* mine—But pray, why not pray at all? It is not so mad a Piece of Advice, as it is really Atheistical and Prophane—

M. Well, let me alone to make out that afterwards; perhaps my Advice may be as good as yours at the latter End of it, when the Story is apply'd; but let us hear your serious Part first.

Rev. Why, first I say, *Our Enemies abroad are praying against us very heartily.*

M. A good Protestant Reason that is indeed; they are telling over their Beads, and mumbling of *Latin*, that they do not understand when they say it; and this is one of your mighty Reasons for our going to Prayers—Pray thee, what signifies *Papish* Prayers, is that the best Reason you can give?

Rev. They that taught you that are madder than you—Pray who did the Mariners pray to when *Jonah* was asleep, yet the True G O D heard them, and made *Jonah* tell them what to do to deliver them tho' to his own Destruction?—And who did the *Ninevites* pray to, and yet the True G O D heard them, so as to adjourn their Destruction 40 Years?—Nor would

I dare to say, that many of the *Papists* do not pray to the True G O D; ay, and with more Sincerity than Thousands of *Protestants*, who pretend to think themselves more Holy than other People— We do not challenge the *Papists* for not praying to the True G O D, We object against their admitting a Plurality of Mediums and Intercessors— But that is not our Business here; They are praying— By the Publick Authority of the Archbishop of *Paris*, all the People in his Diocese are humbling themselves and praying— Be it, that every Man is praying to H I S G O D, if there should chance to be a few sincere Petitioners among them to the True G O D— Have a care! If you let them pray on, and you pray not, the Consequence may be what none of us expect.

M. This is all Paganistic, and you are troubled with the Hippo; here are a great many good People, that are always praying for Success to our Arms by Sea and Land— And how do you know they are all a praying Abroad so earnestly, tho' the Archbishop of *Paris* has commanded it, that may be but a thing of course?

Rev. Now you have really taken it a-pieces There are a great many People that do pray, &c. you say— Av, G O D forbid there should not, and 'tis for those few for ought you know that your Cause is supported, and your Armies not given up to your Enemies— But what think you of those, that Drink the Prosperity of the Queen's Arms of ne'er the less they pray for it?— And indeed seldom pray otherwise than over their Glass— An Exercise, in which to be sure, he that is drunkest prays most, till surfeited with their Blasphemous Devotion, and Drunk with the praying Excess, they may be well said to vomit up Prayers for our Armies and Navies; add to these the careless unconcern'd Devotion of this Age, in those mock sham Pieces of Religion, call'd *Fast-Days* and *Thanksgivings*— And tell me what have you to expect?— Are these the Humiliations of the *Ninevites*? For shame, mock G O D no more with your Shows of Repentance, but go to School to Heathens, and *Papists*, or any body to teach you; that if you expect the Favour and Defence

fence of Heaven in your War, if you look for any thing but Vengeance from Him, you must make ANOTHER SORT of Application to Him; than is yet among us.— The Example of Nineveh you know, if you have lately look'd in the Bible.— Will you now look to Paris?— And there you will find a new Pattern worth your imitating, I assure you; Post-Boy Septemb. 9. From Paris.— There being a Rumour, that the King has sent positive Orders to the Duke of Burgundy to hazard a Battle; Publick Prayers are continued without Intermission, and the Churches of this City are so throng'd, that it is difficult to find Entrance.— There is Nineveh exemplified; now if you would have a Character of your own Humiliations, I refer you to Isaiah Chap. 3. from the 11th to the 15th Verse; and if you would accept of Advice what Course to take— It is not for me to dictate; but read the same Text to the 21st Verse; and there it is set down at large.— I am no Commentator, nor shall not invade the Province of your Ministers; one sincere conscious Thought will be a Commentator for you.

O could the Power of Words but represent to you the Hellish abominable Custom of this Drunken way of Praying! Could you but fanlie your selves in the old Hebrew Times, when Men were to pray for the Peace of Jerusalem, and for Prosperity to those that love her.— Fancy now a Man in King Solomon's Time, shold come out into his Balcony, or in the street in Jerusalem, and calling his Company about him, take his Glass in his hand, and cry Prosperity to JERUSALEM, Huzza, that is instead of AMEN by the way, then took up his Cap, and so all the Company round: Then again, GOD bless King SOLOMON, HUZZA, and this till they were all Drunk;— Now King Solomon was a wise Man, that you will all allow; can you guess what he would have said to this?

M. No, not I; perhaps he would have said, they had been honest Mad-Fellows, such as I am.

Rev. No, no, he would have certainly punish'd them as Prophane Drunken Wicked Fellows, and have Dama'd the Practice

as Infamous and Abominable — Again, suppose these or another Gang in the same pickle had Drank on — A Health to the Temple, or to the Sanctum Sanctorum; or a Health to the Altar; what would have been done to them?

M. I am no Few, what do you ask me for?

Rev. Why, I'll tell you, he would have stoned them to Death for Blasphemers— And yet amog our TAVERN PRAYERS, what is more frequent, the Glass in one hand, the Hatt in the other—A Health to the CHURCH OF ENGLAND — If he that swore by the Heaven, swore by Him whose Throne is in Heaven; if he that swore by the Altar, swore by the Sacrifice or Gift that was upon the Altar; then he that Drinks to the Church Drinks to Jesus Christ, who is the Head of the Church, and ought to be Hang'd for a Blasphemer— And 'tis not a shame to our People only, but to our Laws and Constitution, that such abominable Things are not made Criminals.

Now for this senseless wretched Custom of drinking Prosperity to this or that; pray, how is it manag'd? It is introduc'd generally with an Oath, 'tis confirm'd with a Huzza, 'tis closed with Drink—and often with Excess—Devotion it cannot be call'd, Blasphemy they would not have it be—it can be nothing but mocking Devotion— And will you examine the Coherence? Pray and Drink, Nothing but Hell ever joyn'd two such Actions; the QUEEN's Health and a Brimmer to gorge the Stomach on one hand—the Knees bended, the Head bare, and the Name of GOD in your Mouth on the other; GOD preserve her Majesty, Huzza, down all the Dogs that won't pray for her—Blessed Work! — I'll sum up the Matter in short for you.

Gentlemen,

If you will pray for the QUEEN, as 'tis every good Man's Duty to do—and as he must be very ungrateful to such a QUEEN that does not—Do it like Christians in your publick and private real Devotions; do it as you may hope and expect GOD will hear you— Agree your selves, 'tis far from obliging

Obliging her Majesty to use her thus, this
Prayer that the Devil and your Drunkenness
only prompts you so, her Majesty has very
little Cause to thank you for — GOD
Almighty pity this Nation, for the many
thoughtless Imprecations and Petitions made
to him by his wretched Creatures to damn
them; a Thing England is infamous for all
over the World; a Thing no Nation in the
World but this practises, and a Thing amazeth
Foreigners when they hear it — Next to it is
this Diabolical Practice of praying to GOD in
our Drunk, blinding the jubilant Action of the
Soul, and the meanest and worst then Brutal
Vices of the Body together — A Practice of
which I may say, I believe without Breach of
Charity — The QUEEN abominates it,
GOD Almighty abhors it, good Men tremble
at it, and England is become scandalous for
it to all the Christian Nations in the World.

These are to give Notice,
THAT MARY KIRLEUS, the Widow
of JOHN KIRLEUS, Son of Dr.
THO. KIRLEUS, a Sworn-Physician, in Or-
dinary to King Charles II. Sells (rightly
prepar'd) his Famous Drink and Pills; ex-
perienced above 30 Years (by an uncom-
mon Method) to cure all Ulcers, sores,
Scabs, Itch, Scurf, Scurvies, Leprosies,
Running of the Reins, and the most inver-
tebrate VENERAL Disease, with all its
attending Symptoms, without Fluxing,
Confinement, or destructive Mercurial Pre-
parations: These incomparable Medicines
need no Words to express their Virtues;
the many miserable Oaes that have been
happily cured, after given over by others,
sufficiently recommend them as the most
Soveraign Remedy in the World against all
such Malignties: She cures many after
Fluxing, and in Compassion to the Distressed.
will deal according to the Patient's Ability
The Drink is 3 s. the Quart; the Pill 1 s. the
Box with Directions, and Advice gratis.
NOTE, The Patient may be effectually cur'd
by sending his Grief in Writing.

¶¶ She lives at the Golden-Ball in Hand-
Court, over against great Turnstile in Hol-
born.



BARTLETT's Inventions for the
Cure of Ruptures, which have gain'd
so Universal Esteem, are now, yet farther
Improv'd to so great a Nicety, that one
of his Steel Spring Trusses of the largest
Size, seldom Exceeds 4 ounces in Weight,
and one of the smallest rarely exceeds a
quarter of an Ounce, and are so well ad-
apted to the shapes of human Bodies,
that they are extraordinary easy even to
Infants of a Day Old, and Intirely keep
up the Ruptures of what Bigness soever.
Also divers Instruments to help the Weak
and Crooked. By P. Bartlett at the Golden
Ball by the Ship Tavern in Prescot Street
in Goodmans Fields, London.

NOTE, He forges and finishes his
Trusses himself, by which means he daily
Improves his Inventions.

¶ Thomas Pritchard, at the Saracens-Head in
Little Carter Lane, near St. Paul's, Lon-
don, having a Son who had a very bad Rup-
ture, and applying to Mr. Bartlett, at the Golden
Ball in Prescot-street in Goodman's-Fields, London,
He perform'd the Cure in four Days to my
great Surprise, and my Son has remain'd well
ever since.

This is to give Notice, that I Richard Baker,
of Lawrence-Polneys Lane, Cannonstreet, London,
having had a Rupture for about fifty Years;
at last I apply'd my self to the late Mr. Christo-
pher Bartlett, at the Golden Ball by the Tavern
in Prescot-street in Goodman's-Fields; who, by
his ingenious Invention of Spring-Trusses
and Rupture Spirits, with the Blessing of
GOD, made a perfect Cure in about eight
Months, and I have been perfectly well ever
since, which is about four or five Years.

NOTE, His Son P. Bartlett lives at the
same Place as above-mention'd, and carries
on the same Busines, as his Father did;
having been by him thoroughly Instructed
therein.